

142
A DIALOGVE
betwene a knyght
and a clerke,
concer-
nyng the power spi-
ritual and tem-
porall.



CLERICVS.

The clerke begynneth to speke
on this wyse sayenge

CLERICVS.



Wounder / syr noble
knyghte / that in fewe
dayes / tymes be chan-
ged / ryght is buried /
lawes be ouerturned,
and statutes be trodde vnder foote.
MILES. Those wordes passe my
capacite / I am a lewde man : and
thoughe I wente to schoole in my
chyldehode, yet gotte I not so pro-
founde lernynge / that those youre
wordes can of me be vnderstande .
And therfore worshipfull clerke, if
ye desyre to haue communication
with me, ye must vse a more homely
⁊ playner fascion of spekyng. CLE.
I haue sene in my time / that kinges /
princis / and all other nobles, haue
had the churche in right great wor-
shyp : and nowe I se the contrary /
the churche is made a pray to you

A 2

all

MILES

all/ and many thynges are challen-
ged of vs, and nothyng is gyuen
vs: If we gyue not oure goodes/
they be taken frome vs by stronge
hande. Our good and catalle/ is di-
stroyde/ our lawes and fredome be
not holden, but dyspyed and with-
sayde. MILES. I can not lyghtly
beleue, that the kynge (of whose
counsayle they of the clergie be) wyl
deale vniustly with you/ nother di-
stroye your lawe. CLERI. yea
trewely agaynst all lawe, we suffre
innumerable wronges. MILES.
I wolde fayne knowe what ye calle
lawe. CLERI. I calle lawe the
statutes and ordinances of bysshops
of Rome, & decrees of holy fathers.
MILES. What euer they ordeyn,
or other haue ordeyned in tyme past
of temporaltie/ may well be lawe to
you/ but not to vs. For no man hath
power to ordeyne statutes of thyn-
ges, ouer the whiche he hathe no
lordc.

lordeshyp. As the kyng of Fraunce
may ordeyne no statutes vppon the
empyre, nother the emperour vpon
the kyng of Englande. And lyke-
wyse as Princis of the worlde
maye ordcyne no statutes of youre
spiritualtie, ouer the whiche they
haue no power: no more ye maye
ordeyne no statutes of they: tempo-
ralties/ouer the which ye haue no-
ther power nor auctoritie. Where-
fore it is a thyng in vayne/ what e-
uer ye ordeyn of temporal thynges,
ouer whiche ye haue of god rescei-
ued no power. And therfore but late
I lough well faste, whan I harde
that Doope Boniface the. viij. had
made a newe statute, that he hym
selfe shulde be aboue all seculer lor-
des/princis, kinges, and emperours,
and aboue all kyngedomes, & make
lawe vppon all thynges: and that
hym nedeth nought but wryte/ for
all thynges shall be his, whan he

MILES

hath wryten: and so all thyng shall
 be yours. For to make a statute, his
 statute is nought elles: but to wyll
 that the decree be holden and kepte,
 and ordeyne and whote that it be
 holden. If he woll haue my castell,
 my towne / my felde, my money, or
 any other suche thynges: hym ne-
 deth nought, but wyll it, and write
 it, and make a decree / and whote
 that it be holden / and whan that is
 done he hath ryght to al such thyn-
 ges. Now good clerke / thou wot-
 test well, howe worthy this iape is
 to be scorned. CLE. Syr knight
 ye speke sharply, slyly, and wylely
 ynough: all your talkyng and mea-
 nyng is (as fer as I perceyue) that
 the pope hath no power to ordeyne
 and make statutes of your tempo-
 ralties: For ye knowe not, that he
 hath lordeshyp, power, and aucto-
 ritie vppon your temporalities.
 Though we wolde proue it by our
 lawe

lawe / and by decrees wryten. ye ac-
 compte them for nought. For ye
 wene that Peter had no lordeshyp
 ne power ouer temporalte / but by
 suche lawe wryten. But if thou
 wilt be a trewe christen man / and of
 ryght beleue, thou shalte not deny,
 but that Christ is lord of al thinges.
 To hym it was sayde in the sauter
 boke: Alike of me, & I shall giue na-
 tions, to thyn heritage, and all the
 world about to thy possessiō. psal. 2.
 And also of hym it is wrytten, the
 fyrst pistill to Timothe the. vi. chapi-
 ter / that he is kynge of kynges, and
 lorde of lordes. These be not ours,
 but goddes owne wordes: nor we
 wrote them not, but god sente them,
 and the holy gooste spake them.
 And who douteth / whether he may
 ordeyne and make statutes, whome
 he knoweth to be lorde of all thyn-
 ges? MILES. I withsay not the
 maiestie / lordeshyp, and myght of
 A 4 our

Psal. 2.

1. Tim. 2.
Apoc. 17
& 19.

MILES

our lorde god: for he maye not be
withsayde on no maner wyse. But
if it may be shewed by holy writte,
that the pope is lorde of all tempo-
ralties: than kynges & princis muste
nedes be subiecte to the poope, as
well in temporaltie as spiritualltie.

CLE. That may be shewed lyght-
ly/ by the auctorities that be a lytell
rather reherſed. The sayth of holy
churche holdeth, that Peter the a-
postell was ordeined Christis ful vi-
care for hym selfe and for his succes-
sours. And he that is fulle vicare,
may do the same that his lord may,
whan he is made vicar with ful po-
wer, withoute any withdrawynge
of power. Than if ye can not deny,
but that Christe, that is lorde of he-
uen and of erthe/ may ordeyne and
make statutes of your temporalties:
how can ye/for shame deny Christis
vicare to haue the same power?

MILES. I haue hard of holy and
deuout

CLERICVS.

5

deuout men, that we shuld distingue
 two dyuers tymes of Chryste: one
 of his humilite/ and an other of his
 power and maiestie. The tyme of
 his humilytie was from the tyme
 that he toke fleshe and blode, vnto
 his passion: the tyme of his power
 and maiestie, was and is after his
 Resurrection, whan he said: All po-
 wer is yeuue to me in heuen and in er-
 the/ Mat. vlt. Peter was ordeyned
 Christis vicare for the state of his
 humilite/ and not for the state of his
 blysse and maiestie: but to folowe
 hym in doynge those thynges, whi-
 che Chryste in humilite dydde here
 in erth: for those thynges are neces-
 sary for vs. Ergo Christ commytted
 thylke power to his vicare, whiche
 he as a man mortall exercysed/ and
 not that power, whiche after his
 glorification he rescuyed. And for
 to proue this by holy wrytte, I take
 wytnes of Chryste and holy writte/

Mat. vlt.

A s

as

MILES

as thou doste. Lo Christe sayde to
 Pilate: My kyngedome is nat of
 this worlde, / Jo. 18. Also he saith /
 he came not to be serued, but to
 serue other men, Matt. 20. This
 wytnes is so manifeste, that it maye
 confounde a man, resiste he neuer so
 moche / and all to frushe his necke /
 be it neuer so styffe. And it is wryt-
 ten Luc. 12. howe one said to Christ:
 Mayster say to my brother / that he
 departe herytage with me. To
 whom Christ answered and sayde:
 Manne / who hath ordeyned me
 iudge or departer betwene you?
 Lo thou hereste openly, that Christ
 was nat iudge nor dealer ouer tem-
 poraltees. Ergo in that state of dis-
 pensation taken on hym, he neyther
 had nor desyred temporalle kynged-
 dome. But whan the people, that
 he hadde fedde / wolde haue made
 hym kynge / he fledde from them
 Jon. 6. Also in Peters commission
 he

he yafe hym not the keyes of the kyngdome of erth/ but the keyes of the kyngedome of heuen. Also it is euydent and playne / that the bysshoppes of the Hebrewes were subiectes to kynges , and the kynges deposed the bysshoppes : but god forbydde , that they shulde so nowe . And for to knowe / that Peter was Christis vycar in godly kyngedome of soules / and not in temporalle lordeshyppe of castelles and of landes : take hede what Paule the appostelle saythe wrytynge to the Hebrewes . Euerye bysshoppe (saythe he) is take of men/and ordeyned for men in thynges that belonge to god , not to gouerne erthely thynges , but to offre gyftes and sacrifices for synne . That the bysshoppe is made ruler in those thynges that long to god , thou maist perceyue by the wordes of saynte Paule writynge to Timothe / the . 2 .
pistell

MILES

pistel, 2.2. chap. where he saith: No man that trauallyeth in knyghthode to godward, medleth him in secular bulynesses. Than hit is sothe, that Christe neyther exercised worldely kyngedome / nor comynytted hit to Peter. And in the actes of the apostels the. 6. chaptre, Peter saythe: It is not ryghtfull that we leue the worde of god, & serue meate bourdes, that is to saye / to dispose temporall thynges.

And all though some temporall thynges may be disposed bi bishops: yet neuertheles it is playne and euident / that bysshoppes shulde not be occupied in gouernaunce of myghte and lordshyppes of this worlde.

Therefore sy: clerke, the auctorities that thou haste layde for thy partie, As ke of me / and I shall gyue to the, nations to thyn heritage, and all the world about, to thy possession. And that he is kynge of kynges. &c. This
is

Psal. 2.

1. Tim. 2.

is not vnderstand for the fyrst estate but for the seconde. In the whiche fyrste estate it is playne, that Chryste exercised no tēporall power, but put it clene away from him, & vsed only that / that longed to the gouernāce of our saluation: And in that maner of doynge he made Peter his vicar, whom he nother made knyght, nor crowned kynge: but ordeyned hym to be a pceest and bysshoppe. And if ye woll yet stryue, that Christis vy- care shulde haue that power in tem- poraltie, that Chryste had after his resurrection in heuen, and vsed not here in erthe / your stryfe shall not turne you to worship at length. For it is euident to euey faythfull man, that if god shuld commande hym to gyue his money / his felde, or his vineyarde to any other man, with- out any prouision or reasonable re- quest / and without any expresse stu- dieng, he ought o:th with to obey.

Wher.

Apoc. 17.
& 19.

MILES.

Wherefore if ye wyll contende / that
the pope hath the same power / than
of necessite ye must graunt also / that
the pope maye take from you / and
from vs / all the goodes that ye and
we haue / and gyue them all / to whi-
che of his newewes or cousyns, that
he wyll, and tell no cause why : and
also he may take away from princis
and kynges , principalitees and
kyngedomes at his owne wyll /
and gyue them there as hym ly-
kethe . But take hede how wrong-
fully that were done , and demeth
your owne selfe, howe that wolde
myslike you / if he dydde so to you.
If that very reason constrayne you
to forsake your folyshe argumente,
the poope also shall be constrayned
to gyue backe . For it is sothe, that
he, Christs vicare / resceyued not so
great power in temporaltees / but
he resceyued onely that power, that
Christe in his humilitie dayly vsed
and

and taughte. CLERICVS.

Wyll ye denye syre knyghte / that
holy churche shall not knowe and
correcte menne for synnes? MI-

LES. Godde forbydde, For he
that wolde denye that / shall denye
penaunce and confession. CLERI.

If ought be done vnryghtfully, it
is synne: and he that hath to do
in knowlege of synne, must knowe
and also deme of ryghtefulle and
vnryghtfull. Therfore syns there is
ryghtfull and vnryghtfull in busines-
ses of temporall matters, of verye
consequens the pope ought to rule
and deme in temporall causes. MI-

LES. This is a forked argument,
whose vanite and sklendernes must
be by a like argumēt, ouerthrowen.

In hangyng vp of theues and other
misdoers / that be dampned to the
dethe is ryghtfull and vnryghtfull,
and also synne. Therfore by-
cause of synne, that suche menne

do

MILES.

doo, shall the Doope deme and be
 domes man in caule of felonye and
 of mans dethe? This is a lyght ar-
 gument/ and therfore hit is blowen
 away with a lyght reason. Nowe
 syr clerke ye muste shewe, howe ye
 shulde knowe and deme ryghtfulle
 and vnryghtefulle. For there is no
 doubte, but that ryghtful & vnright
 full in temporaltie shal be demed by
 lawes, that men haue made of tem-
 poraltie. But ye mote take hede all
 aboute, what longeth to the cause,
 that shalbe demed. Than it is soth;
 that he that maketh the lawe/ hath
 power to knowe and to deme right
 full and vnrightful, and to expowne
 and declare, and to tell the meanyng
 of the lawe/ and to kepe the lawe,
 and to gouerne reasonably by the
 lawe. Nowe if ye wyll be as great
 maysters as he, in knowlege and de-
 myng of temporaltie / and stryue
 with hym in knowlege and demyng
 of

of rightfull and vnrightful/in what
that longeth to temporaltie, thanne
care ye with an oxe and asse agaynst
your holy wrytte. And whan the
prince saythe, this is ryghtfull / the
bysshop sayth/ this is vnryghtfull :
than is fulfylled the prophcey of A-
bacuc: Ryghtful dome is made/and
withsayenge is stronger, throughe
the whiche the lawe is torne and
rent/ & the rightful dome cometh not
to ende. For truely that is not to do
ryghtfull dome and iustyce in erthe.
Nowe I shall shewe you, after the
apostelle Paule where your know-
lege and dome shall begynne. The
prince by his lawes shal deme right
and wronge/ and euery man shall be
redy at his commandement/as he is
bounde: and shall be obediente to
hym. Nowe if any man waxe stub-
borne, and wyll not be obedient to
the pryncis hestes, nor the prynce
(whose office is to deme and iudge)

Abac. i.

B is

MILES

is not able to resyste and compell hym : than begynneth your knowelege and your dome . For youre monitions shal refraine and chastice hym / accordyng as saynte Paule saythe to Titus the . 3 . chap . Admonyshe and warne them , that they be subiectes to princis and high powers . And also wrytyng vnto the Romayns the thyrteue chapter he sayth on this wyse : Euerie soule shall be subiecte to the hyghe powers . Whan he sayth euery soule , it semeth than , none is excepted . Also where as misdoynge and synfull dedes are manifest and open / as robbery , thefte , and suche lyke , nother is none that can or wyl redresse these offences : I deny not , but that ye shall and may vse your power in suche cases , but not of ryghtfull or vnryghtfull : for it falleth not for you to knowe and deme therof , nor to entermeddle therewith . But whan
it is

Tit. 3.

Ro. 13.

it is openly knowen by sentence and dome of the lawe, or els by playne euidence and knowlege of the trespass, that nedeth none other wytnesse nor proues: than may it longe to you in maner and forme, as hit is sayde before.

And if ye woll nedes knowe and deme in suche causes, bycause that wronge and synne be lynked to gether: than there nedeth nought els, but shutte vp the gates of princis, and speke naughte of theyr lawes and statutes, but speke of the lawes of byshops all onely. It dothe belonge to you to knowe and to deme in cause of matrimony and of wedlocke, I pray you: wyll ye therfore say, that it foloweth: that ye shall knowe and deme as al that longeth therto for the knyttyng of the dede? To I go into your countreye for to aske heritage in my wyfes name: for she is heyre therof. ye see, that by

MILES

reason of matrimonye it longeth to me to requyre this heritage: shall I therfore pledt before you for my wyfes heritage, and telle my tale in this maner: I Roberte at Stile aske for my wyfe a duchery / in the name of dowerye, and so forthe? Whiche ought to be pleded before the kyng / and not before the bysshoppe. yea I saye vnto you all clerkes forbyd- dyngge you, that you entemeddell you not of dome and knowlege of dowerre/agaynst god and ryghtous- nes. For the behest of dowerye, is very couenant of temporaltie, and shall be proued or disproued / by proues or disproues, of the kynges lawes. And for so moch as ye vsurp and take vpon you that, that belon- geth vnto other, it is ryghte mete, that ye suffre as ye do.

C Now thus it appereth / that it is but a iape and a vanite / of suche ma- ner of onyngge of thynges to feyne a knyght.

knyttyng to gethers in dome and
in knowlege of causes. For to the
confoundyng of all those reasons
(that ye make) the only wordes are
suffycient, that I afore recyted to
you oute of the gospelle of Luke,
where our lorde Jesu sayth: O man
who hath ordeyned me domesman
or dealer betwene you? Here Christ
sheweth vs openly, that it longed
not to hym to deme and deale hery-
tage, by the power that he vsed in
that that he was man shapen for to
dye. CLERI. Can ye deny/ but
that the temporalties ought to obey
and be ieruisable to the spiritualtie?
If ye can not, ye must nedes graunt/
that the temporaltie must nedes be
subiect to the spiritualtie: & that the
spirituall power oughte to rule the
temporall. MILES. Sothely the
temporaltie shall serue the spiritual-
tie in this case: they are bounde to
synde them, that worshyp and serue

Luc. 12.

B 3

god/

MILES

god, all that is necessary for them.
 For so do all nations (as it were by
 way of kynde) honour and minstre
 vnto the liuelod & other necessities/
 that worshyp god / & minstre sacra-
 mentes and such as longeth to god.
 For in the lawes that our lord gaue
 to Moyses the phariseis and priestes
 were largely provided fore: but yet
 that law did not ordain for them ani
 temperall kyngedome or lordeshyp.
 And the apostell to the Corinthees
 saythe: If we haue sowed thynges
 spirituall amonge you, it is no great
 thing if we reape carnall? But if thou
 wylte wite / what maner lordshyp
 Christe ordeyned for his scruauntes/
 that sowe spirituall seedes: take of
 the wordes of Christe and of the
 apostelle Paule / as they folowe in
 order. For Christe to his disciples/
 sente forth to preache, sayde: The
 worke man is worthy his meate:
 and, The worke man is worthy his
 mede

Cor. 9.

Mat. 10.

Luc. 10.

Tim. 5.

mede. And Paule of hym selfe and other apostels sayth. 1. Cor. 9. Who trauallyeth in knyghtehood vpon his owne coste? As who sayth: no man. And in Moyses lawe it is written. Deut. 25. Thou shalt not bynde the oxe mouth that thresheth. Lo to whom doth Christe & his apostell Paule lyken you? To workmen / to hyredmen & oxen / and not to kinges. I pray you, be workmen and hyred men, lordes of thynges? Than it semeth / that temporaltyes are graunted you to helpe of your lyuynge / and for charge of spirituall administration / and not to lordeshyp. And of the spirituall it is wrytten in Moyses lawe, there ye be lykened to an oxe, that thresheth / to the whiche it is ynough to take his meate, though he fyll al the berne with his trauallye. And for that ye saye / that spirituall power ruleth and gouerneth the temporal-

1. Cor. 9

Deut. 15

Ieb. 5.

tie/ that is answered you afore by
 the apostell Paule/ where he sayth :
 Every bysshop is taken of men, and
 ordeyned for men in that that lon-
 geth to god/ and in that the spiritu-
 all power shall rule and gouerne vs,
 and not in that that longeth to the
 worlde : for it longeth nat to holye
 churche to deeme in that that is
 outwarde.

And if ye yet strue/ that the pope
 is aboue all other also in temporal-
 tie, ye falle into well great skornes.
 For if the poope (whan he is made
 pope) shuld be made lorde ouer all :
 than by the same skylle a bysshoppe
 (whan he is made bysshop) is made
 lorde of all the countrey of his bys-
 shoprike/ and my priest shall be lorde
 ouer my castelle, and be my lorde.
 For as the power of the pope is in
 all, so is the power of these in that
 party, where they rule. Wherfore
 leaue this folysshenes / the which is
 laughed

laughed and mocked atte of euerye man, and that is, with so many reasons and auctorities of scripture confounded. Also we haue lerned in the olde testament, that kynges ordeyned who shulde be priestes: but priestes dyd not ordeyne who shuld be kynges. And priestes were not worshypped of kynges: but kynges and pryncis were worshypped of priestes and prophetes, and myghte calle them and commaunde them to do what pleased the kynges. And in the same olde testamente the kynges dyd correcte the priestes, and vndertoke, and blamed them, whan they erred in gouernaunce of temporaltie. CLE. I maruayle that ye say that kynges vndertoke and blamed the byshop in gouernace of temporaltie. MILES. ye awake the slepyng dogge, and dryue me to speake otherwyse than I thoughte before to do. CLERI. Lette the

B s hounde

MILES

hounde awake and barke . MILES . For as moche as ye can not be contente , and pacyently (to your profite) suffre the princis , I sere me, that after due and iuste barkynge, ye shall sele bytynge . CLERI .

What haue princis and kynges to do with gouernance of our temporaltie, lette them take theyrs / and suffre vs in peace with oures ?

MILES . Syr the princis muste in any wyse haue to do therewith . I praye you , oughte nat we aboue all thynges / to mynde the helthe of our soules ? oughte not we to see / that the wylles of our fore fathers be fulfylled ? Falleth it not to you to pray for our fore fathers / that be passed out of this lyfe ? And dydde not our forefathers gyue you oure temporalties ryghte plentyfullie / to the entente / that ye shulde praye for them, and spende it all to gether to the pleasure and honour of god ?
and

and ye do nothyng so: but ye spende
away your temporaltie in synfullle
dedes and vanite, the whiche tem-
poraltie ye shulde dispende in war-
kes of charite, and in almes dedes
to poore men and nedy. Were it not
nedefulle, that they that be deed
shulde be holpe / and they that be
alyue saued by dedes of mercye?
For the whiche oure fore fathers
haue gyuen you great and huge do-
minions. And whan ye apply them
to your owne vse and superfluously
consume them, and contrary to their
intente / that were the gyuers / and
also of the reseyuers / lasse them
out to an yll vse: do ye not damna-
bly hurte and hynderaunce, bothe
to them that be alyue / and also to
them that be deed? ye recke not
for honestye, no nor for your owne
lawe, nor for dedes of mercye and
charite, but in foly and bobance and
in lykyng of this worlde, ye dis-
pende

MILES

pende al that was gyuen you for an holy entent. Shal not his wages be stopped / that wyll not doo dedes of knyghthode. He that holdeth of an other, and dothe not his due office and scruiue, he shall lose and forgoe his fee. And for to make an ende of this question, and to put you to sy-
lence, I shall shewe you that, that shall make you sorre, and gladd to fynde the mene to set a remedy. Redeth in holy wrytte. 2. Paral. ca. 14. There it is wrytten of kynge Joas, that he dydde that that good was and pleasynge to our lord alle the dayes of Joidas the preste. And of the same kynge we rede. iij. Regum. 12. Kynge Joas called Joida the byshoppe / and also the prestes, and to them he sayd: why repayre ye not the couerynge of the temple? Loke therfore that ye take no more money of the people by your owne ordynance / but applye it to the in-
sta-

instauration of the temple / and of
goddes house. And thus the prie-
stes were forbydden to take any
more money of the people. Where-
fore thou seest / that kynge Joas
was praysed of our lord, for that he
toke hede / that the offrynges shulde
be spende to goddes worshyppe /
that is to saye, to the instauration
of the temple / accordyng to the
holye entente of them that gaue
suche thynges. God preysythe
this kynge Joas / for to shewe and
leau vnto vs ensaumples, that the
sayde kynge, in his soo doynge,
dydde not offende / for so moche
as he dydde hit not for any coue-
tousnesse, but of goddelye zeale,
not of ambition, but of deuoute
relygyon. And the kynge / to the
entente to eschewe yuelle suspec-
cion, he wolde haue the bysshoppe
with hym to beare wytnesse / as
foloweth. And whanne he sawe
to

MILES

pende al that was gyuen you for an holy entent. Shal not his wages be stopped / that wyll not doo dedes of knyghthode. He that holdeth of an nother, and dothe not his due office and scruiice, he shall lose and forgoe his fee. And for to make an ende of this question, and to put you to sy-
lence, I shall shewe you that, that shall make you sorre, and gladde to fynde the mene to set a remedy. Redeth in holy wrytte. 2. Paral. ca. 14. There it is wrytten of kynge Joas, that he dydde that that good was and pleasynge to our lord alle the dayes of Joidas the preeste. And of the same kynge we rede. iij. Regum. 12. Kynge Joas called Joida the bysshoppe / and also the preestes, and to them he sayd: why repayre ye not the couerynge of the temple? Loke therfore that ye take no more money of the people by your owne ordynaunce / but applye it to the in-
sta-

instauration of the temple / and of
goddes house. And thus the prie-
stes were forbydden to take any
more money of the people. Where-
fore thou seest / that kynge Joas
was preysed of our lord, for that he
toke hede / that the offrynges shulde
be spende to goddes worshyppe /
that is to saye, to the instauration
of the temple / accordyng to the
holye entente of them that gaue
suche thynges. God preysethe
this kynge Joas / for to shewe and
leau vnto vs ensaumples, that the
sayde kynge, in his soo doynge,
dydde not offende / for so moche
as he dydde hit not for any coue-
tousnesse, but of goddelye zeale,
not of ambition, but of deuoute
relygyon. And the kynge / to the
entente to eschewe yuelle suspec-
tion, he wolde haue the bysshoppe
with hym to beare wytnesse / as
foloweth. And whanne he sawe
to

MILES.

to moche moneye in the Treasau-
rye / the kynges wryter and the
bysshoppe wente vppe in to the
Treasaurye, and poured oute and
tolde the money / that was founde
in goddes house / and they gaue hit
after the noumbre and weyghte in
to theyr handes / that were sour-
ueyours of the masonrye of god-
des house. Lo the good intention
of the kynge is preyled / that tooke
hede / that the goodes of this olde
churche shulde be besylye saued,
and spent to a good and a holye
vse. I knowe well it lyketh not
you to here these wordes, and yet
neuer the lesse I speke not but wor-
des of holy writte. It is sayde to
you before / that ye haue rescayued
all suche lordeshyppes and riches to
the helpe of youre lyfe, and as the
wages of holy chynalry / and to the
intent to haue cloth and foode: with
Tim. 6. whiche two the apostell saythe, he
helde

helde hym payde: and all the ouer
plus besyde clothe and foode, ye
ought to spende in dedes of mercye
& pitie, as on poore people that haue
nede, and on suche as be sycke and
diseased, and opressed with misery.
And if ye do not so, than muste we
haue to do therewith: for than it fal-
leth to vs to take hede of your tem-
poraltie, that ye begyle not and de-
ceyue the quicke and the deed.

CLE. This kynge Joas toke not
the goodes and cattell to his owne
vse, but he bestowed them on holye
churches vse. But nowe a dayes ye
take our goodes, whiche ye spende
not to the vse of holy churche, but
on your busy and vnrule souldiors,
and on shippes and ingins of warre.
And therfore the ensauple that ye
brynge forth, is not agaynst vs, nor
agaynst our warkes and dedes: but
ye wold therby colour your violēce
and wronge. MI. Alway to your
owne

MILES.

owne harme ye kycke agaynste the
 pricke of kynges. It is not greuous
 to you, that your cousins and kyns-
 men take to them of holy churches
 goodes and cattelles, and somtyme
 other persons, that be not honest, to
 the sklaunder of you, and of all the
 people that be vnder you: and ye be
 full venomous through your owne
 yuell ensample of lyuynge. This ye
 suffre the whiche may be cause of
 goddes wrath vpon the kyng, and
 vpon all the realme the whiche rec-
 klesly suffreth you so frowardly to
 worke agaynst almyghty god. But
 to you it semeth a greuous wronge,
 and in no wyse to be suffered, that
 the kyng asketh mekely of you, and
 thanketh you for it, as for a thyng
 graciously granted: and yet he doth
 not spende hit to his owne vse, but
 for your saufegarde, and in the de-
 fence of holy church, and of your
 goodes and cattell. CLERICVS.

Alas

Alas wo is me wretched man, ye
 tere & hale away my flesshe and my
 skynne, and that ye calle saufgarde.

MILES. I praye you lettethe be
 your noyse and your grutchynge/
 and harkeneth patiently. Consyder
 your neyghbours about you, that
 be many in londe, whiche wantyng,
 wherewith to lyue, gape styll after
 your goodes. If the kynges power
 faylled, what reste shulde ye haue?
 wolde not the gentyll men / suche as
 benedy, and suche as prodigallye
 haue spende away theyr substance,
 whanne they haue consumed theyr
 owne, wol not they turne to yours,
 and waste and distroye all that ye
 haue? Therfore the kynges strength
 is to you in stede of a stronge walle.
 And ye wotte very welle, that the
 kynges peace is youre peace: and
 the kynges saufegarde is your saufe
 garde. For if the kynges power
 wanted/or elles were withdrawen
 C from

MILES

from you: than (as your synnes asketh) they that commune with you now, and they that wayte vpon you now, wold dystroy/waste, and consume your goodes, and compell you to be they: thralles. And if ye wold not, all that ye haue were vtterlye losse. Howe moche than wolde ye paye for to haue the kynges succour his helpe and defence / as ye had before? I han thus yese and perceyue manifestlye / that whan ye gyue a lyttell portion to the kyng, you bye therwith your owne safegarde / and therby ye saue to youre selte / youre goodes and your cattals, that shuld be dystroyde by your enemies, and by men of straunge londes, he were the kynges helpe and his succour. But as ye haue alway ben unkynd, for the goodnes that he hath done to you: euen so now ye playne and grutch, agaynst that that is youre owne profyte. If the kyng fayled
you /

you, wolde not youre ennemyes warre vppon you, and putte you oute of your place, and out of your lande, and take frome you all that ye haue, and leue you pooze, naked, and bare? and so stryken with terrible drede/ wolde ye not put your selfe to flyghte/ and wander ye forced not whyther? But and kynges and princis, at they: owne costes, and to they: great peryll and daunger of they: lyfes, be holden to defende you: and you to reste vnder they: wynges, and to eate & drynke with great solace and myrthe, and to lye in softe and delicate beddes/ and sikerly to slepe/ than it semethe, that ye wolde meane, that onely ye be verye lordes, and kynges and princis be of bonde condicion, and vnto you seruantes and thralles.

If reste be graunted to men of the churche/ it is no great thynge/ if the ryches be reserued for vs of the lay

MILES

see. This is an harde thyng e/ saye
ye, but ye wyll not reste, tylle ye be
(as ye are wont) conuicted and also
confounded by holy scripture: ageinst
the whiche ye can not resiste. For of
Joas the kynge (of whome we
spake before) hit is wrytten in the.
4. boke of kynges, the. 12. chaptre.
and in the seconde booke of Paral.
the. 24. chapyter thus : Wherefore
Joas the kynge of Juda tooke all
that was halowed/ the which thin-
ges Joram & Ochozias his fathers/
kynges of Juda had halowed, and
whiche thynges he hym selfe hadde
offered vppe/ and all the syluer that
he coude fynde in the treasaurye of
the lorde, and Palaice of the kynge/
and sente it to Azael/ the kynge of
Syrre, and he departed from Jeru-
salem. Lo here thou mayst plain-
ly see, that for to paye the peoples
raunsomme, he toke those thynges
oute of the temple / not withstan-
dyng

dynghe he spared not the kynges palayce / whan he toke those thynges out of the temple.

Also in the . 4 . boke of kynges, cap. 18. it is thus redde of the holy kyng Ezechias . The same season Ezechias braake the gates of the temple of the lorde / and toke the plates of golde / that he hym selfe had there stycked vppe, and gaue them to the kyng of Assiriens.

And if thou woldest saye, that Ezechias dyd amysse, I aunswere as it is sayde secundo Paralipo. cap. 32. Ezechias is not blamed for any of all his workes, that he dyd, but onely for the message of the princis of Babylon . Thanne who shall dampne hym / the whiche holye wrytte preyssethe in all his dedes? If he erre, not vnderstandynge the sothenesse and the veritie of holye wrytte / wherfore than stryue you agaynste kynges and princis?

L 3

It is

MILES

It is red secundo Machab. quinto.
Godde chose not the people for the
place / but the place for the people.

Therefore the churche of lyme and
stone shuld not be spared / whan the
chrysten people be in perylle. The
which thyng the holy kynge Eze-
chiel and Joseph vnderstode and tru-
ly dyd fulfyll. If your goodes be ho-
ly churches goodes / and the people
is a great parte of holy church: shal
not than holy churches goodes skyl
fully be spende for the succour and
saufegarde of the people? And so it
foloweth / that it longethe to the
ghostlyche of holy churche. And
our lord saythe, Matthei duodesi-
mo. I tell you this is more than the
temple. For it is no doubt the ghost-
ly temple, that is mankynde, is more
worth than the temple that is made
of lyme and stone.

Therefore a mylde and a prudente
kynge mote by these wordes knowe
the

the wyllle of all myghty god: and hym nedeth not to seke auctorite of other. Nor the temple of lyme and stone / nor the thynges dedicated therin / shulde not be spared / to wyne peace and saufegarde to the people, that is in perill. Nor we shuld not smyle (after a flaterynge facion) at the superfluite of the churche / but se that the great multitude of christen people be holpe and succoured in theyr nede. And though the kynge dealeth graciouflye with you / and goodly gouerneth you alway / yet ye be not ashamed to withsay hym in that that he may lausfully do by the lawe of god almyghty, and wyll not with your good wyll therto assent. But take hede and beware by the wordes of Salomon: The kynges wrathe is the messenger of deathe. CLE. If those thynges that are ones gyuen to god, may be withdrawen & taken away agayne:

MILES

than all vowes may be made voyde
 & fordone. MI. That that I haue
 sayd is not to withdrawe and take
 away gyftes, that are gyuen to all-
 myghty god: but to tourne and ap-
 ply those gyftes to suche vse, for the
 whiche they were fyrste gyuen.

For those gyftes that are gyuen to
 god, the very same gyftes are dedi-
 cated to holy and charitable vses.

And what thyng can be more holy
 thanne the sauation of christen peo-
 ple? And what is more precious
 vnto oure lorde, thanne to defende
 and sauely kepe the christen people
 from the inuasiō of theyr ennemies,
 theues & murtherers, & to bye peace
 to the true and faythfull subiectes?
 Therfore whan the goodes of the
 church be spent on this wyse, than
 are they bestowed to suche vse, for
 the whiche they were fyrst dedicate
 and gyuen. CLERI. If ye take
 you to holy wryt, why do ye with-
 saye

saye and breake our priuileges and
fredomes : whiche lyberties we
haue by holy wrytte ? For our lord
Mat. 17. sayde vnto Peter : Howe
semeth hit vnto the Symon , The
kynges of the erthe , of whome
take they tribute / of theyr owne
sonnes / or els of other ? of other
sayde Peter . Jesus sayde to hym :
Than are the sonnes free . But lest
we offende them , go vnto the see,
and caste in a fysihe hooke / and the
fyrste fysihe that comethe vppe ,
open his mouthe , and thou shalte
fynde a stater , take that , and gyue
it for me and for the. ye se sir knyght
that the clergie / bonde to the seruice
of god is free in all poyntes . MI.
If ye wyll consider, and vnderstonde
the gospelle aright (ye may se) that
the tribute or dragme was demaun-
ded onely of Chryste : And onely
for Chryste this aunswere semeth to
be gyuen : For he is the verye sonne
C s of

MILES

of god, the sonne of the greatte myghty kynge. And as the kynges sonne is greater than the bylshop: so is goddes sonne greater than the emperour. And so that aunswere was gyuen for Christe, and not for you. Neuer the lesse bycause they, that chieffely serue the kynge in his presence, shulde not be put to comon and greuous charges / so we grant that clerkes in theyr owne persones be free / but not they / that leade theyr lyfes as lewde men, and not as clerkes to the worshyppe / but to the gyle, and fraude of oure lorde, as hit is all daye sene.

But clerkes that folowe Christe, as priestes that serue at the aulter / and that are fully gyuen and occupied in the seruyce of god, we graunt that those be free, I saye not clerely by the gospelle: but bycause in theyr so doyng hit discorde the not from the gospelle / that fredome is gyuen
thē

them by priuileges of princis. For
sith the begynnyng of the church
Paule ad Ro. 13. saith: Euery soule
be subiect to the higher powers, not
onely (saythe he after) for wrathe,
but also for conscience. And after fo-
lowynge he sayth: yelde and paye
to all men that is due to them: to
whom tribute is due, paye tribute:
to whom custome is due, paye cu-
stome. Than ye se, that euery soule
must be subiecte/bear tribute, and
pay custome. But as I haue sayde,
ye be now free in your owne per-
sone, by priuileges of princis: but
shal your felde haue now the same
freedome? If holye church bye a
felde, that is able to be tyllled: shall
he that hath therof euery yere rent
and tribute, lose his rente and try-
bute? CLE. Our communication
nowe is not of rent and tribute, but
of exactions. MI. Lyke as I haue
of somefelde certayne rente: so the
Empe

MILES

Emperour of his empire, and the
kyng of his kyngdome, may at his
owne wyll reyse i kylfull tribute for
the defence of the common welthe.
It is graunted by clere reason/ that
the common welthe shall be defen-
ded at the costes of the commontie:
and what so euer part therof enioy-
eth this defence/ it is moste agreinge
with ryght/ that he set to his shul-
der, and helpe to beare the burthen.
Than if possessions be as ryghtfully
subiecte to the common charge, as
to the yeres rente, he shall be vnder
charge, who so euer oweth them,
specially if it nedeth for the defence
of the common welth: for they nede
the comon defence/ as al other nede.
If ye say nay/ bycause of prescripti-
on and custome / that ye haue of so
longe tyme vsed that lybertie: We
answere you, In as moche longer,
and of olde continuance that your
freedome & libertie is / by the good-
nes

nes and liberall benigne of kynges
and princis, so moche the sooner ye
shulde be prompte and redye with
harte and mynde to pay your part,
and helpe forwarde, where nede
required. For holy wrytte fordoth
this prescription / that ye alledge.

For from Salomon to Joas / and
from Joas to Ezechiell it is redde of
no suche doynge, as Ezechiell dydde
in tyme of nede. Also many cytyes,
that were by priuileges and custome
free from payenge of exactions: haue
bothe patiently payde / and also do
pay with good wyll at this day, at
their princis pleasure / for the defence
of the realme / of the commonaltie,
or of persons. If god for vnkynde-
nes / calleth agayne forgyuenes of
synne: beware lest for your rebelly-
on / that ye deserue no lesse, but al-
so to be further charged, and at
the laste to be strypped from al your
goodes and power. CLE, Shall
the

MILES

the kynge beryue and take awaye
from vs, the graces granted vs by
kynge, that were his predecessours
and by other noble princis? And
may he fordo the priuileges of bles-
sed fathers granted to holy church?

MI. I deny not it is trouthe / great
and large priuileges be to you gran-
ted by kynge and princis. Ther-
fore ye oughte to vnderstande and
knowe, that what so euer the gouer-
nours of the comon welth do, they
intended it all to gether for the pro-
fite of the common weale / hauynge
regarde specialye therunto accor-
dyng to this rule: They dispose all
thynges in suche wyse, that they
preferre the common welthe before
theyr owne: whiche in a prince is
a thyng mooste glorious, wherof
Dauid is example. ij. Regum.

Therefore it is knowe by witnes clere
and true and eke by very reason, that
they graunte nothyng by theyr vari-
tynge,

tyng / that shulde afterwarde be
harne and domage to the common
weale. But if any priuilege / that is
graunted , be founde and knowen
hurtefull / and greuous to the cōmon
weale, it maye be repelled and for-
done in tyme of nede. Therfore it is
not to be doubted , but that the
hygh pryncis for the necessary busy-
nes of the realme , maye alter and
chaunge (as reason and tyme requi-
reth) the graces and priuileges to
you granted, and by the lawes esta-
blyshed . As we rede of the mooste
wyse kynge Salomon, in the peyne
of theste , chaunged some what of
goddes lawe. CLERI. The em-
perours and not the kynges haue
establisshed tho thynges . Therfore
nowe syr knyghte / the emperours
must gyde the raynes of the lawes.
MI. This answer is blasphemous
And eyther (as it semeth) ye are ig-
norante of the begynnyng of a
kynges

MILES

kyngedome, or els (whiche is moſte lykely) ye enuie the hygh eſtate of the realme . If ye well beholde the actes of greatte Charlemayne , or lyſted to rede the auncient approued hystories : ye ſhall fynde, that the realme of Fraunce is but a portion of the empire / by a iuſt diuiſion ſeperated from it / and was by the ſpace of. 500. yeres egall therto both in dignitee and auctoritie . Therefore what ſo euer priuilege of dignite the empire holdeth in one part / the ſame holdeth the realme of Fraunce in another . For whan by brotherne the realme of Fraunce was deuyded from the other parte of the empire : what ſo euer lawes / power , or dignite the empire opteined and exercyſed ouer and vppon the ſayde parte thus diuided, the verye ſelfe power fell to the frenche kyng . And therefore lyke as all thynges conteyned within the boundes of the empire,

is

is well knowen to be subiecte to the
empyre : so lykewyse all thynges
within the boundes of the realme /
be subiecte to the realme . And
lyke as the emperour may make la-
wes ouer al his empire, and to them
adde more or diminyshe, as he thin-
keth good : so maye the kynge of
Fraunce, eyther vtterly repelle the
emperours lawes, or change which
of them hym lyst: or els cleane cri-
lynge and fordoynge these lawes /
maye at his pleasure ordeyne and
make newe. For whan nede shuld re-
quyre (as it ofte chaunceth) to enact
and ordeyne a statute, if the kynge
that is the chiefe, coude not do it: thā
there is none other that canne: for
there is none aboue hym. And ther-
fore syr clerke refrayne your tongue,
and acknowledge the kynge by his
royall power to be aboue your la-
wes, customes / priuileges / and liber-
ties : and that he may by the aduise
of

MILES.

of his nobles adde or diminysshe/
 what so euer he thynke accordyng
 with equite and resson: and therfore
 what so euer he changeth in those
 dayes for the welthe of the realme,
 take it well in worthe and patiently
 sutfre it. For so Paule teachethe
 you writyng to the Romaines the
 xij. chapter, where he sayth: Who
 that resisteth the hygh power / resy-
 steth the ordynaunce of god. And a-
 gayne in the ende of the pistell to the
 Hebrewes he saythe: Obeye ye to
 your soueraynes / and humble your
 selfe to them.

Also kyng David. i. Reg. .21. vnder
 Abiathar the prince of the priests / in
 tyme of nede dyd not alonelye eate
 the breade called pannes propositionis,
 (wherof to eate it was not lesfull
 for any man / except the priestes) but
 also gaue the same breade to eate / to
 them that were with hym. And it
 is written Marke the. ij. chap. The
 holy

holy day is made for man, and not man for the holy day. And so the lorde is the sonne of man, and also is lorde of the holy day. It is writen in the fyrst boke of Paral. the 39. chap. In thy hande is the greatnes and empire of all. It sayth farther there: They honored god, and than the kynge. And it sayth there. They secondely anointed Salomon the sonne of kynge David / they anoynted him in our lorde to be their pryncce, and Sadoch to be theyr byshop. And. 2. Paral. 23. it saythe: Nor none other shulde entre in to the house of our lorde but priestes, and suche of the deacons as ministered, they all onely shulde entre in, bycause they be halowed: and all the residue of the common people shulde kepe the watche of our lorde. The deacons inuironned the kynge aboute, every man hauynge his armour. And if any other entred in to
the

MILES.

the temple of the lord he was slayn.
They shulde attende vpon the kynge
bothe whan he entred in/ and whan
he wente out. Also Joada the bys-
shoppe anoynted hym/ and his chil-
dren prayde for hym and sayd.

God saue the kynge.

CLE. It draweth faste towarde
nyght: to morowe mornynge I wyll
answere you to euery thyng.

FINIS.

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